

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

*For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true.*

—Emerson.

**

A THRILL of anxiety has passed through the Baptist fellowship in this city and elsewhere because Prof. Henry Drummond, in a University Extension lecture course, under the auspices of the Chicago University, is teaching evolution and applying the same to the History and Development of Man. We expected this. There will be many Baptists who, sooner or later, will call the Uni-

versity to account for its teachings. But we believe that the University authorities will continue to reply in substance: "It is our mission to seek the truth, not to promulgate Baptist doctrines. Our object is to increase the intelligence of the world, not to propagate a sect or promulgate a dogma."

**

PROF. CARL VON BERGEN, of Stockholm, Sweden, who came to this country as a delegate to the Unitarian Congress and the Parliament, will be glad to lecture on a variety of themes,—philosophical, psychological, or literary. He is a distinguished lecturer in his own country, and during his previous visit to this country made many friends in the East. His address for the present is care of Dr. Stockham, Evanston, Ill., or he may be reached through UNITY office.

**

THIS week the Humane Congress is in session, and the cause of the mute sufferers who have no tongue to plead their own case is being pleaded by many representatives, among whom none speak with better right than the representatives of non-Christian religions, who, in this particular at least, shame the thought and practice of Christians. The higher Oriental religions have, with scarcely an exception, and with great emphasis, taught the sanctity of all life and the sacredness of the life principle wherever revealed; while Christianity in its attempt to magnify man has dug a great ditch between him and what it has called the brute creation. This has naturally brought mountainous abuse to the lower animals.

**

IN the recent death of Miss Anna Huidekoper, of Meadville, the Theological School and the Unitarian Church of that place, as well as the cause of education and philanthropy, have lost a faithful and efficient friend. It is not often that a woman so

young in years has risen into so large a place of trust and usefulness. As the daughter of the lamented Prof. Frederic Huidekoper, and one of his executors, she entered into his work as trustee of the Brooks Fund and a member of the Board of Directors of the Theological School with consecrated intelligence. She was carrying on most diligently and successfully the work her father so loved and honored. UNITY joins with the large circle of loving friends in sympathy to the bereaved family, and in affectionate remembrance of a gentle, loving soul.

**

ONE of the most pathetically interesting figures at the Parliament of Religions was that of Christophe Jibara, with his long hair and silken robe; a pilgrim from far off Damascus, once an active prelate of the Greek church, an author and scholar, an adept in French, Russian, Arabic, as well as the local tongue, but not familiar with the English. By a course of study he has come essentially to the conclusion occupied by our Unitarian fathers of fifty years ago, viz: for textual reasons he discards the dogma of the Trinity. By similar study he has come to recognize the Old Testament, the New Testament and the Koran as a trilogy of revelation fitting into each other, complementing each other, and forming together a body of revealed truth competent to save the world. These views he has set forth in a pamphlet entitled, "Unity in Faiths, and Harmony in Religions." This pamphlet, translated into English, was obtainable at the Parliament, and can now be ordered from UNITY office for 25 cents. This pamphlet will be noticed more at length in these columns. This lonely truth-seeker, a scholar still in exile for want of English speech, has issued an appeal for help which, coming as it does, as we believe, from a sincere heart and a mind single in the pursuit of truth,

deserves our notice, and we print it entire in our Correspondence column.

**

THERE is a well-justified desire on the part of many of our parishes to hear and see some of the Orientals who have been in attendance at the Parliament of Religions. To such we are very glad to say that the Rev. B. B. Nagarkar, of the Brahmo-Somaj of Bombay, and Rev. Kinza Riuga Hirai, representative of the Buddhist faith of Japan, are both willing to tarry a while if sufficient engagements can be made to justify their stay. Both these gentlemen have traveled far at their own expense, and it is but just that their further stay should bring some compensation. Mr. Nagarkar has already been heard at Moline, Davenport and Sioux City, greatly to the delight of these audiences. Concerning his stay at Sioux City Miss Gordon writes: "He has had four enthusiastic meetings. The strange face, the feeling of reverence that his voice and manner so clearly express, all tend to make his words impressive." This week this gentleman is giving a series of four Conversational Lectures on Religious and Social Life in India, at All Souls Church, Chicago, viz: 1. Our Social and Domestic Manners and Customs; 2. The Position of Women in India; 3. The Indian Schools of Philosophy; 4. The Development of Religious Thought. Questions will be solicited at the end of each lecture. We hope that many of our parishes will avail themselves of the opportunity of hearing the same course of lectures. What Mr. Nagarkar can do for India, Mr. Hirai is prepared to do for Japan. His address on "The Attitude of Japan Towards Christianity" was one of the most manly and commanding deliverances of the whole Parliament. At home he has been a teacher of Philosophy and Political Economy. He talks good English, is an intelligent and loving student of Buddhism, and is in touch with modern thought. Both of these gentlemen are unacquainted with the country, and are unprepared, without help, to master the intricacies of the American railroad system. Will not the ministers in different localities take hold of this matter and arrange among themselves for itineraries, reducing the expense of travel to the minimum and thus bring these educative voices

within the reach of as many American ears as possible? We need the enlightenment that comes from these sources. The newly appointed Secretary of the W. U. C. will be glad to help in this work of making arrangements for these gentlemen. Address, Rev. A. W. Gould, 185 Dearborn street, Chicago.

THE NEW SECRETARY.

As will be seen from our news columns, Mr. Judy, from a creditable sense of loyalty to his parish at Davenport, declined the election to the secretaryship of the Western Unitarian Conference. The directors lost no time, but turned at once to the next unanimous choice, that of A. W. Gould, of Hinsdale, who has accepted. Mr. Gould has not the long experience and wide acquaintance with the field which made the choice of Mr. Judy so fitting, but he brings to the high and difficult task ripe culture, a clear mind, an attractive address, and an earnest purpose. His record as student and teacher in Harvard College, as a professor at Olivet College, and as pastor of the Unitarian societies at Manistee and Hinsdale, prove his ripeness for the position, and prophesy his usefulness. To our mind the field was never more in need of a shaping hand, and the opportunity of doing inaugurative and formulative work never so great. The Parliament of Religions and the thirst for unity, the search for the fundamental basis of union that will unite those actuated by like purposes and pressed by common need, that springs from this same Parliament, seem to be a fruition, to an unexpected extent, of the dreams of the Western Conference. To this end has it struggled, and it, more than any organization that we know of in the world, is best prepared to avail itself of this unexpected gift, to accept this contribution, to conserve this impulse. Just what the next thing to do is, may be difficult to ascertain. But to find this out is the privilege of the Western Conference, and, having found out, to do it is its duty. Mr. Gould was already honored with the office of the presidency of the Western Unitarian Sunday School Society and of the Illinois State Conference. Fortunately the former position will not conflict with his new duties. The Conference has given him his time and *carte blanche* to do what he can, in any way he can, to ad-

vance the cause of fraternity in religion; to increase that piety that rests in an ethical purpose, that combines in cooperative work those who seek to advance Truth, Righteousness, and Love. Let our societies take heart and resolve to hold up the hands of our new secretary, await his deliberate judgments, and follow his kindly leading.

THE JAPANESE OUR TEACHERS.

We wonder if Americans and Europeans appreciate that there is in the far East a *great* people, who can not only teach us how to make curious lacquer work and other comparatively trivial things, but whose social life, according to the practically unanimous reports of competent observers, is such as to mark their ethical rank as distinctly higher than that of the American or any European people? The Occident does not seem to realize this, yet we trust the day will soon come when with sincere humility we shall turn to this people that we have so long been disposed to patronize, and seek to learn from them how to live the life of which Jesus dreamed when he bade us do unto others as we would that they should do unto us. The Japanese are a wonderful people. In material progress they have accomplished in a few years what it took the West centuries to attain. Why have they been able so rapidly to assimilate so much of what is best in our civilization? Is it philosophical to attribute their remarkable progress to non-moral causes, to an ape-like imitativeness? Should we not rather ask ourselves if its previous high moral character had not most to do with the success of this nation? The son of China is reported to be as apt at imitation as his island neighbor, but has China made the progress of Japan? How prone we are to regard those willing to give up their own way for another's as weak,—goody-goody individuals, to be sure, but lacking in the stamina, the force, that makes for sturdy manhood. Yet how unwise, how undiscriminating is such a thought! He who yields right to wrong, gives up the better for the worse, is weak. But he who has the courage to substitute for the old way he has learned to love the new and better way, whencesoever it comes, thereby shows both mental and moral strength. "Except ye become as one of these little ones ye shall not enter

into the kingdom." The willingness to give up is a high moral trait. Perhaps Jesus was right in regarding it as the highest. The Chinese is a moral people, but the morality of the Chinese is inferior to that of the Japanese—as is, we think, that of the Occident—in just this particular, that they have not the yielding disposition, the spirit of true humility, which characterizes the individual and national, the social and political life of the Japanese. Despite their many virtues, the Chinese are proud and stubborn. Their pride in themselves and their past prevents them from gaining the good they might from other peoples. The politeness of the Japanese springs from the heart, and so their social life is the sweetest known to civilization. Thanks to the child-like and God-like open-mindedness, which has its source in true humility, altruism, or love of others, they have learned and are learning the lessons of life far more rapidly than others. Great things may reasonably be expected from them in the future. Let us study the life of this people.

F. W. S.

Men and Things

THE *Examiner* tells of a colored preacher who saw in a vision the golden letters "G. P. C." in the sky, which he interpreted to mean "Go preach Christ." One of his brethren said that he had no doubt of the vision of his brother, but he thought it would be more correctly interpreted, "Go pick cotton." Probably a good many who are sure which way destiny calls them would do well to call in some impartial interpreter of their visions.

IN a recent sermon Dr. Lyman Abbott said: "I am very glad the Woman's Temperance Union is fighting the temperance battle, but I do not think it is very creditable to us men that we leave it to be fought by the women. In the old legend, St. George fought the battle for the deliverance of the woman; in modern life, the woman fights the battle, and St. George sits on the fence to see how it is going on."

A REMARKABLE new Medara, or jellyfish, has been found to occur in Lake Tanganyika, Africa, a "fresh-water" lake, though, we believe, the water is slightly brackish. It is entirely different from the jellyfish found living a few years ago in the Victoria Lily-tank of the Kew Gardens, at London, and represents a distinct family, whose exact position is unknown. —*Independent*.

IT is said that Dr. Nansen and Lieut. Peary, Arctic explorers, have both excluded alcoholic drinks from their list of supplies, as not only unnecessary but harmful in the polar regions. Mr. F. C. Selous, for twenty years an African explorer, abstains not only from alcoholic drinks but tobacco.

Contributed and Selected

LAW AND LIBERTY.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—JOHN viii. 31, 32.

Be sure Caprice could never make a bird,
And keep its wing aflight, its song a thrill;
Attempted so, confusion dire would fill
Its wing, and discord for a song be heard.

Deep, lawful purpose in creation stirred,
And kept its path of duty firm and true
Until at fullest flight where skies are blue
There flies a free, a golden music-word;
And sings its lesson true in listening ears,
Between its thrilling rondeaus making pause,—
No freedom anywhere creation cheers,
But that the deep, the necessary cause,
By which some happy being, it appears,
Is that it faithful keeps well-being's holy laws.

The thought of liberty makes us glad, the realization of liberty makes us great. Amid all the mysteries of life, the penalties and imprisonments of nature and human nature, the wrongs and injustices prevailing, we have yet the fact of moral freedom,—realizing that there is a right and a wrong, that we should do the right avoiding the wrong, that we can fashion ourselves in our moral natures fair or foul, that we are a divinity that shapes our ends rough-hew them as Earth may. Freedom of moral choice is a dear liberty, but yet only the truth can make us free. Only righteousness is liberty. In true relationships with the universe is fullness of joy. Becoming true man, living a true man's life, this only is to be master of events and of life, making everything yield an everlasting richness unto being. Love of the evil is imprisonment. To do the wrong is to enter into bondage. Life expressing itself in a perfect body, obedient to all its will, is a liberty that sings. But life in a body disobedient, abused by excesses, dishonored by sin, is bondage that moans. Liberty is the right Thou hast given us to become and be a perfected being in which Thy life lives out in fullness its intent of blessing. Becoming and being less is bondage. For its full joy and service to the body the eye must be itself, fulfill perfectly the divine intent, keep all the laws of its well-being. Then by the perfect vision man knows the sweets of liberty. So in the moral nature, so in every part of man's being and life. Each thought true to itself, to all its relationships, is the joy of liberty. Each emotion pure, faithful to every affection in the righteousness of life, is freedom drinking from the streams of God's bliss. Truth

of thought, truth of affection, truth of purpose, truth of life, is freedom like that in which God has his eternal being. To grow into such liberty is life's whole meaning and worth. Falsehood invading any of these is tyranny inflicting hurt upon the man, cheating him out of his own. To invade the body with a wound is to enchain it. Crowding it with sickness is to destroy it. So any infringement upon the moral nature is moral bondage, is the awful reality of moral tyranny. Therefore from the invasion of others man must be free to think his thought. He must be free to live his life without any hindrance save only what is demanded by the general weal, by the rights of his brothers to every liberty needed for society fulfilling its obligations, living its life. We want in human life a liberty like Thy ample winds wherein the growing things of nature fulfill. We want a freedom like Thy large suns wherein every growing thing of nature may unfold its blossom and its fruit. We want a largeness of choice like Thy soils give, that in them each thing may feed and unfold after its kind. Help us for ourselves and others to achieve this and maintain it in all the ways of social and civic life. We need as well that other freedom in the truth of being, in which the rose keeping the laws of its well-being is a rose and nothing else; the oak an oak, and nothing else; the horse a horse, and nothing else; each thing itself becoming, and no confusion anywhere upon the growing fields. So may we learn and keep all the laws of our well-being that so we may be in life a true humanity, so that in being we become a true child of Thine own great heart; no confusion in all the life Thou art living in Thy race of men, that in Thee they may live out a high and holy destiny in the everlasting liberty of the truth.

I found a moment-living gnat; and everything,
From microscopic foot to gauzy wing,
In perfect order placed; each atom kept
The laws that through its tiny being swept:
And so it lived its happy little day,
A note of law in Freedom's holy lay.
From wing of taniger a scarlet feather came
To burn upon my hand its hurtless flame;
Each bit of down in its own work and place
Made possible the singer's flight of grace;
So read I in this feather scarlet-bright,
That law is only Freedom at its flight.
I saw the clover and its bee in meadows deep
Their life-essential trysting faithful keep;
In perfect fitness each with each agrees,
And so their races live such dear eternities;
The clover's honey wells and bee that drinks
But Freedom's thought, that law in beauty thinks.

I found within the brook swift-swimming mountain trout,
Well fitted for their home, that sparkled all about;
Each swiftest motion free from tram-meling or pain,
Because a life where law is at its perfect reign;
Their swimming but the truth, how free are they
Who their well-being's laws do perfectly obey.
And not a thing I found in water or in air
But law had wrought it out a creature fair,
So working that each bit of being be
A freedom smiling out each lawless tyranny:
So everywhere beneath the changing skies
From lips of Law the hymns of Freedom rise.
O gnat and wing of bird, O clover, trout and bee,
And every bit of life that anywhere I see,
You live me out a lesson forever true,
Well-being is a deed that only law can do;
My duties done becoming my being's voice
Wherethrough the hymns of Freedom eternally rejoice.

PASTOR QUIET.

ETHICAL CONGRESS AND CONVENTION OF ETHICAL SOCIETIES.

Like the other congresses of the summer, this was held in the Art Institute, and, because of this public place, it was more a congress than it was a convention.

Mr. Weston, of Philadelphia, formally opened it on the evening of September 28th, and was followed by Mr. Mangasarian, with his address of welcome from the Chicago Society. Owing to a necessary change of program, Prof. Adler continued, and closed the evening by a lecture upon "The Progress of the Ethical Movement," which had a practical and hopeful tone.

After Mr. Bonney's opening address, the following day was largely given to reports from the various societies, the most interesting part of which was that describing practical work, other than the lectures.

Mr. E. N. Plank, of St. Louis, told of the "Self-Culture Clubs," saying they were not the product of one mind, but of many. Their object is the elevation and enlightenment of working men and women. They observe strict neutrality in religious, political, and social questions, and their various branches do varying work. The Self-Culture Club has a building of its own, with free reading-rooms and a good library of 1,200 volumes,—which I understand is not

in one place, but in several. The Club has a lecture course for seven months in the year, and is in every way independent and self-supporting, although the "child" of the Ethical Society. The two clubs for young women have a membership of two hundred, and meet weekly.

Mr. Rosenblatt, of the New York society, told of the Workingman's School, which he said was "progressive, experimental, radical and rational, not impulsive." Its principle: "Learning by doing." He quoted Dr. Coit, who once said that the old motto, "Deed, not creed," should be replaced by "Deed, and a new creed: the creed of right deed."

Following him came Dr. Coit, with his account of the "Neighborhood Guild," so practical and interesting that I wish I could report it in full; but can only give his brief statement of its object,—"the moral training of the people of the neighborhood, and to be a center of moral life."

From the Chicago society came Mr. Errant's paper on "The Bureau of Justice," the great, good work that emanated from that society a few years ago and which is respected by all who know it.

In spite of the storm on Friday evening there was a goodly gathering to hear Miss Addams' simple, effective talk upon "Ethics and Philanthropy;" Mr. Salter's clear, high, inspiring lecture upon "Ethics and Religion;" and Prof. Adler's masterly address upon "The Ethical Movement and the Labor Question."

Saturday morning brought a discussion of this latter question, opened by Dr. Coit and participated in by the other lecturers, who held somewhat differing opinions as to the position which the ethical societies should take in regard to the labor movement, ending with Mr. Salter's, "A fair field and no favors in an ethical society, for all reform questions." Prof. Adler's final suggestion was for "a 'Union' of non-laborers who are interested in the labor question and will give it moral support, well organized and with dues."

Altogether, the Ethical Congress was practical, helpful, and hopeful; and those who attended went away ready to follow Mr. Sheldon's suggestion to "work for the stepping stones to ideal conditions."

JUNIATA STAFFORD.

CHRISTIAN LOVE vs. RACE PRIDE.

We indicated last week what are the troubles which a church must undergo in the South which desires moderately to do what is right to the Negro, but desires also to keep on good terms with its neighboring white churches. We told how Dr. Sherrill and the board of officers of the Church of the Redeemer, in Atlanta, the leading white Congregational church in Georgia, had repelled the slander that they were affiliating with Negroes. They denied that Dr.

Sherrill had ever exchanged with a Negro preacher, or invited one to his pulpit; or that Dr. Sherrill had in any way sought to annex the Negro church in Atlanta to the white district conference; and they positively declared, as to the treatment of the Negro:

It is not true that the policy of this church in these matters differs from that of other churches in the city or State.

We expressed the hope that this wide disclaimer would suffice to allay the public suspicion that this Church of the Redeemer desired to treat the neighboring colored churches of its denomination in a fraternal Christian way. But we are disappointed. The Rev. James A. Davis, apparently a member of the church (we do not find his name in the Congregational Year Book), writes to the Atlanta *Constitution* indignantly reaffirming the charges. He declares that some of the leading members of that church have actually had social intercourse with Negroes, and that, for this reason, several members have lately left the church. This he supports by instances. He says that it is true that Dr. Sherrill did not exchange with a Negro, but he did exchange with the white pastor of the neighboring Negro Congregational church, thus recognizing the Negro church, and giving respect to a man who has by his service of a Negro church put himself lower than a Negro. Mr. Davis states that this church and its pastor are parties to the State Convention of Georgia, which held a meeting in the edifice of the Church of the Redeemer, "at which time papers were read and a general discussion was entered upon participated in by both white and colored delegates." It is also true, he says, that a similar meeting was held the next year at Macon, in a colored church—but the statement is so serious that we must quote:

Another program was carried out, and another advance step made toward social equality, when the pastor of the Church of the Redeemer and the Rev. S. C. McDaniel and other white delegates repaired to the dining room of the church, and there sat down to a feast of good things at the same table with the colored delegates and their friends.

We believe these statements are true. They are greatly to the credit of the Christian character of Dr. Sherrill, and especially of Mr. McDaniel, who is a Southern man; and we are very sorry that, instead of owning up that they were a Christian church, they were frightened into publishing a manifesto which gave the lie to their name of "Church of the Redeemer." —*The Independent.*

NO MAN is free who must beg others for the privilege of working.

—*Philadelphia Justice.*

Friend: Is your subscription paid in advance? If not, won't you assist **UNITY** by now sending in your renewal?

THE ENLARGEMENT OF RELATIONS.

We are not strong by our power to penetrate, but by our relatedness. The world is enlarged for us, not by new objects, but by finding more affinities and potencies in those we have. It is not talent, but sensibility, which is best; talent confines, but the central life puts us in relation to all. Feel yourself and be not daunted by things.

—EMERSON.

The enlargement of life does not depend on opportunity, but on sympathy. It depends to a very slight degree on travel, on sight-seeing, on the number of people, even, that one meets; but very largely on the power of coming into real relations with some of that number. Responsiveness, sympathy, receptivity,—these are the doors through which life enters to us and through which we go forth into life. On this power depends the conditions of success, and on it also depends conduct, which Matthew Arnold rightly designates three fourths of life. The enlargement of all that range of feeling and thought which we call life does not lie in its external scenery. It is not, necessarily, the larger life to have a more imposing house, or finer apparel, or more dainty and luxurious surroundings than our neighbor. These are accidental things that may, or may not, accompany it. They are no inherent factors of the perfection or the completeness of life. Enlargement is something more intimate, more permanent in its nature, more entirely dependent upon those qualities that make personality. In fact, if one comes to scrutinize it closely the enlargement of life is gained by living so in harmony with the divine will—so at one with it—that one is receptive and responsive to every sweet influence. When the wandering wind finds out an Aeolian harp, it becomes musical; but

"Hornpipe and hurdy-gurdy both are dull
Unto the most musically of winds."

Now this state of harmony with the divine forces is not one of mere negation. It is not one of mere passivity. It is the very highest positive state. It is simply magnetic with vitality. It is the ideal condition of life, and therefore the condition of supreme success. It is the condition of recognition and of vision.

It is easy enough, however, for any of us to philosophize on what we should be; to discern the better conditions. The test is to realize them. And this is as practical a work as any labor of the hand. The initial step to be taken in any enterprise or endeavor is first to realize in one's self harmonious and receptive conditions.

Now the jars and discords come mostly from without; the harmony and sweetness must first be found within. If one is conscious of a fretful and discordant state let him seek entire solitude, if only for a moment. Then call up the spiritual forces. Take a strong stand in the affirmatives. "I and my Father are one." That is not merely a phrase of rhetoric or an assertion that Jesus alone can make. We may all make it, "I and my Father are one." He is the

vine, we the branches. Demand to be taken into the true life, into one's own life. Do not merely desire to be at peace with all, to love all, but affirm that you are so. The love of God and all His creatures will set toward you till you are upborne on the current of divine magnetism.

"His strength was as the strength of ten
Because his heart was pure,"

writes the poet of Sir Galahad. Therein lies the true philosophy. The latter line explains why he had the tenfold strength. All life is truly such only as it exists in harmony with its environment. We are now entering into the spiritual age—a fact that is just as true statistically as was that of the stone age or of the iron age. We have lived through the ages where the physical and then the intellectual powers were those most in harmony with the environment of the time. Now the environment is spiritual and the spiritual faculties must be those developed. It is the age of supernaturalism, one may say, if we may so call that law just higher than the ordinary and familiar one, and quite as natural on its own plane. The supernatural, after all, is merely that the higher has taken the place of the lower. Emerson said, fifty years ago: "Our painful labors are unnecessary; there is a better way." Now we are coming into the actual knowledge of that better way. The soul that can hold itself in direct and responsive relation to the Infinite Love will command undreamed of potency. It will at once enter on the true enlargement of life.

This command of new agencies will supersede the former need of practicing many of the old, economic virtues which were once held essential to thoughtful and elevated living. Among these that of spending the minimum and saving the maximum of one's financial gains was held to be one of the cardinal graces. Young people were to be taught to save, and the present was held to be of little account as compared with some far-away future. This saving, once entered upon, not unfrequently grew into a ruling motive of life, and the less that could be spent for living, dress, amusements, and incidentals in general, the more valuable time was supposed to be, with the result that with material wealth there ensued something not unlike spiritual pauperism. When the fortune was made—being largely made by the negative force of saving rather than the positive one of creating—it was ten chances to one if the man had sufficient resources within himself to enjoy the leisure it afforded. He had become accustomed to being bound on the wheel, and leisure was stagnation. Still, if there must be a choice of evils it was better to deny one's self—to postpone something of the larger life, rather than have the time come when one is a burden to others. But now life assumes a very different phase. In this spirit-

ual age, thought is the true creative power. It is the spiritual and not the physical powers which are to shape all external possessions. This is the age in which one can command the invisible powers. True economy is not now to earn and hoard, but to earn and use; to earn and transmute into force, whereby are conquered new and wider resources. Under this law, gains accumulate on the principle of compound interest.

The external scenery of life is an important factor in daily success. It is now a part of true economy to live in beautiful surroundings, for it tends to produce that elevation of spirit, that exhilaration, that "plus energy" which is the motor of successful achievement. Nothing is gained by diminishing expenses if one also diminishes his buoyancy of feeling. Instead, indeed, of enriching he is impoverishing himself and is on the direct road to bankruptcy. It is the same folly that it was for the Israelites to gather up the manna and save it for another time, rather than use it each day while fresh; thereby transmitting its nourishment into strength and courage, and trusting in the promise of the Lord that He would supply the future as he would the present.

The heavenly manna is given to us equally in these days, only in a different form. It is wise to command the best possible surroundings and social outlook. It is a good investment to pay ten or twenty dollars a week more than is exacted by bare necessity if thereby one buys fifty or a hundred dollars' worth of inspiration and energy. They are forces more immediately convertible than bank stock. On the invisible side of life is this infinite storage of force—a reservoir, so to speak, of infinite energy. Now to learn the secret of establishing an individual connection with this is to gain the secret of all financial and material success. Those who achieve great things are those who have come, consciously or unconsciously, into this secret, or, as Emerson said a half century ago, "avail themselves of a certain plus power in the universe which they know how to use."

On the material plane of life we see how the finer and subtler agencies have usurped the place of cruder ones. Steam superseded the stage-coach and the winds of sail; electricity is already superseding steam. Gas crowded out clumsy methods of illumination, and electricity is replacing gas. Nobler and finer inventions have made all contrivances and conveniences of finer adjustability. The analogy holds true on both the higher and the lower planes, on the visible and the invisible sides of life. It is not by cruder and coarser drudgery, and by scrimping and saving and denying ourselves all the beauty and loveliness of life that we are to "get on" in even a material sense; but, instead, by a wider and wiser range of expenditure, "by living high enough to catch the outlook,"

by dwelling in the regions of artistic charm and of spiritual exaltation.

It is good to cultivate large relations of social sympathies. It is good to enter into other people's lives—not to penetrate but to relate ourselves to their thought and action, and to feel that when we are most keenly sensitive and responsive and outgiving, we are most truly going about our Master's business.

—Lillian Whiting, in *Worthington's Magazine*.

"HEAR THE OTHER SIDE."

The proceedings of the Parliament of Religions on Saturday last showed very clearly the animus and tone of the mongrel gathering, and justify the condemnation of it in advance by our General Assembly and other evangelical bodies. Prof. Charles A. Briggs was the leading speaker,—“one of the principal figures,”—and “he was accorded a welcome that was as enthusiastic as it was evidently sincere.” He spoke “amid prolonged applause.” “Prolonged applause was accorded to him when he took his seat.” Why all this? Because he attacked the Bible with a vehemence and a shamelessness that went far beyond anything he had hitherto uttered, if the laudatory telegrams in the dailies be reliable. In this connection we call attention to one significant fact which we think cannot be challenged: the destructive higher critics, to a man, favor the irreligious Parliament. Its opponents are found in the ranks of believers in the inerrant inspired word of God.

—*Presbyterian Journal*.

The gentle reproach which Saint Paul so delicately expressed to the Athenians from the rostrum of Mars Hill, that they were “too superstitious” (or “somewhat superstitious,” as the Revised Version gives it), might almost be urged against the throngs of Christian people who crowd the great hall during the prolonged sessions of the Parliament of Religions in Chicago. The interest, approaching enthusiasm, with which the vast audiences welcome the exponents of false religions is more phenomenal than the good-natured curiosity of the Greeks who gathered around Saint Paul to hear “some new thing.” We imagine that the grand apostle to the Gentiles would greet more sternly these itching ears of nineteenth-century Christians. And what would he say to those who have gone through the world to seek out the most plausible, the most eloquent, the most entertaining representatives of every religion that man has invented, to show it off with hand-shaking and public congratulations to applauding assemblies of American people, while Christian nations are spending millions every year to convert the followers of these false prophets? . . . The Parliament seems to be, practically, a propaganda of Unitarianism, Old World and New World Theism, sanctioned

by authority of a national commission and countenanced by the presence of a few Roman, Greek, and Anglican prelates. As to the Roman, we do not believe that they have any sympathy with the whole business, but are “improving” the opportunity to popularize a faith and polity that has heretofore failed to harmonize with its environment in this country. As to the Anglican, the members of the Church of England who have appeared on this extraordinary program are apparently at home there. It must, indeed, be encouraging to the Hindus and Shintos and Parsees and Buddhists and Theosophists and Christian Scientists and Higher Criticismists to hear a clergyman of the Church of England assert on the platform of the World's Parliament that “all religions are fundamentally more or less true, and all religions are superficially more or less false.” This treason to the faith to which the reverend speaker had bound himself by a solemn vow was greeted with “applause” by the vast audience. Thoughtful observers of this spectacular performance cannot fail to note that the sentiments which are most applauded are such as we have above quoted. We add another from the same speaker, which was enthusiastically received: “The religion of the future will be pretty much summed up in the words of Tennyson, ‘The whole round world is everywhere bound by gold chains about the feet of God.’ [Applause.]” So the words of Tennyson are to be the Bible of the future.

—*Living Church*.

Correspondence

AN EARNEST WORD FROM NEBRASKA.

EDITOR UNITY: I am a patron, reader and admirer of “our UNITY.” I was going to say “your UNITY,” but it belongs to me as much as any one, for it reflects my sentiments. It even does more than that, it reveals myself to myself. It tells my belief—it unfolds the germ of my religion better far than I can. I have been taking it about two years, and it has been a wonderful source of comfort and good to my soul. The Rev. Mr. Mann, of Omaha, called my attention to it.

I am placing liberal literature where I think it will be appreciated and bear fruit. It is kindly furnished me by the Post Office Mission of St. Louis and Boston. If I were not so bad off financially I would invest in several numbers of UNITY for friends.

If I can be at home this winter I think I shall undertake to organize a “Unity Club.” There are legions of good people who are weary of the “orthodox views,” but who do not understand the grand common-sense liberal religion advocated by UNITY. They think they are infidels, as the church people call them, and good-naturedly receive their doom,

and in many instances think they are such, when they are only skeptics in regard to the orthodox creed; and, in most instances, were the religion of common sense and reason unfolded to them they would see that they were far from being infidels or skeptics in regard to the religion of intelligence and reason.

UNITY is doing grandly. It is improving in appearance, size and matter. May it continue to flourish.

I believe in prayer, but in the prayer of honest, tireless effort—deeds more than words, and faith that demonstrates itself by works. “As much as ye did it unto one of these, my brethren, ye did it unto me.”

The only way to work for God is to work for humanity and the present life. The future life will take care of itself.

H. N. W.

APPEAL FOR HELP.*

It has been well ascertained and decided upon that there is no power without union; and, therefore, we now find that all nations are trying to create means to produce union among them. Undoubtedly, religion is the most powerful means, the farthest reaching, the greatest, and the most valuable because of its validity; but, unfortunately, it has been as yet of different antagonistic and contentious sects; and the more these sects are augmented, the more disunion is produced, religious ties are loosened, and zeal is decreased, and, consequently, carelessness toward religion prevails, as is plainly evident in our present century.

I believe, after deep investigation throughout my life, that the only source of such dissensions and antagonisms is the misunderstanding of the ordinances of the three inspired books (the Bible, the Gospel, and the Koran), or the adoption of some of them and the rejection of the other or others. To prove that these books are inspired and from God, and that they are true and one, and to point out clearly the discrepant and ambiguous ordinances as existing among them which are supposed to contradict each other, I wrote, fifteen years ago, about eighty pamphlets on this subject, of which five only have been as yet published. If these principles become well known, and are fairly discussed, I believe more pamphlets, perhaps hundreds, will be published, which will tend to point out the facts as they really are and to remove all difficulties resulting from ambiguity and suspicion.

Two great reasons have prevented me from circulating such thoughts before the present time, viz: (1) The absence of freedom to expound religious thoughts; and (2) being unable to defray the expenses incurred by publishing what I have written on this subject.

It having been announced by me that I have these beliefs, I have lost

*See editorial note in this issue.

the fruits of my labor during these and several preceding years, and my money and all I possess. About \$15,000 were seized by the Patriarchal Authorities, without the least right, but by the presidential influence.

Thirty years ago I translated several theological books from the Greek language into the Arabic; and up to the present time they have not been published, because I am not able to afford the necessary expense. Not only that, but four years ago I translated the New Testament from the Greek into the Arabic, which translation was reviewed by some learned men of Russia and of Syria and was approved by them; but, unfortunately, it had the same fate as its predecessors.

It is also necessary to start a weekly paper in English and Arabic to explain the questions that are prominent at present, and to bring the ordinances of the Divine Books, the Bible, the Gospel, and the Koran, into perfect agreement; but how to secure its expense I do not know.

For the sake of what has been stated, I have devoted my time, my thoughts, my labors and all that I earned in all my life; and am now in debt for the publication of this small book in English and Arabic.

In the name of God the Truth, who loves charity and peace on earth, especially in religious and moral matters, I humbly beg you to help me in the way you may deem proper, whether spiritual, moral or material. God knows (He is my witness) that in all my life I have not spent a single dollar for anything except food, clothing and lodging. My special aim now is to publish these facts, which are more important than any other thing in this world, to remove all causes that tend to bring religious dissensions and antagonisms. God the Almighty will reward everyone according to his own deeds; and whatever help is graciously given to me is accepted with many heartfelt thanks. Your humble and obedient servant,—

ARCHIMANDRITE CHRISTOPHORE JIBARA,
27 Rector Street, New York, U. S. A.

World's Fair Notes

The days of the Fair are numbered. The "Congresses" have come and gone. Altogether it has been a great summer for Chicago—as it has been also for as much of the world as has been here. For some inexplicable reason the notion spread through the East and abroad over the seas that this Columbian undertaking had been, after all the roar and noise of it, but partially or poorly carried out. Only gradually, as those who came, saw, and were conquered, returned to their distant homes, did the reputation of failure begin to wear away. No one, so far as known, has arrived within Jackson Park so loaded down with prejudices but immediately he began shedding them, and before the first half day had worn away was able

to straighten up and go his way joyfully a free man. Such deliverances from bondage are a great blessing, first to the individual so delivered, and secondly to all people else with whom he shall come into social contact. Prejudices—pre-judgments—willfully toted about and paraded, are soul-wearing burthens—destructive to reason and human cheer. One of whom I have personal knowledge came this way from the State of New York "on business," and thought he would "just drop in on the Fair to kill a few hours of time." He did not stay two hours, but returned to his home by the first outgoing train, told his neighbors and brought back his "whole family instanter." It "made a new man" of him, he confessed, and his family echoed the sentiment with smiles and congratulations. The Fair has been a success in more ways than one, as it thus appears, for this lesson of *unloading* has gone far and been well learned and, I doubt not, inwardly digested.

In like manner the Congress of Religions operated for human well-being and elevation. There was a great scene to be witnessed for seventeen days. The surprise of the devout Christian who had never before even dreamed of an Oriental religion that could have aught to command itself was ill concealed. Even the broad face of Joseph Cook at times seemed to relax in its rigidity of calmness and take on a sympathetic surprise. Shades of pre-judgment were evidently passing from before his mental vision as from before the eyes of all those vast Occidental congregations that daily crowded the Columbus Hall.

It was a goodly sight to see these Buddhists and "ists" of all descriptions standing there as zealous of their faiths as any Christian ever dared be. "How is it," asks one near, "that these fellows come here conducting themselves, not as heathen to be converted, but as if they were the missionaries of the one true Gospel and we were the heathen?"

And it was quite true that they seemed to speak from a lofty conviction and to be imbued with a religion that was deeply humanitarian. But they were not aggressive in the same manner as Christians. They appeared to have at least a suspicion that they might not know it all, and to be burdened with a degree of gentle courtesy that seemed to forbid entrance on the extreme work of the true Christian missionary. In plainer words, they did not so absolutely believe that theirs was the only religion "given among men whereby they could be saved." On the contrary, there appeared all the while in all their speech and action a certain striving away from the limitations of their several faiths toward some broader statement that would cover the whole of mankind—"with only the sky of truth above us," said one.

"The Chorus of Faith," which Mr. Jones is editing, will be interesting

reading. To his untiring energy and liberal mind is to be credited a very large measure of the success which the Congress scored, and it is fitting that he should sum up the hopeful and splendid utterances for the larger public—why shall I not say—of the world? While it will not, of course, contain all, the gist of all will be in the "Chorus of Faith."

The Ethical meetings were interesting, as were the Free Religious, each in its own way contributing its mite to the common weal.

The labor congress was often interesting, but more vital and searching were some of the impromptu discussions that went on outside the building, where knots of people gathered about some one of the "unwashed" who had thought his way through privation toward a vision at least of "peace and plenty." What was lacking in the Congress was, as is the case in so much of the so-called labor literature, an effort to find some practical ethical basis on which labor pretensions may rest as on a bed of rock impregnable. Instead, devices and schemes for ameliorating the condition of the poor; loud clamors for justice; but few statements that made it plain "so he that runneth might read" in what justice consists. However, much cropped out in the discussions not prearranged for that may be the seed lost from sight for a time, but to reappear with fruit in due season.

S. H. M.

WORLD'S FAIR ACCOMMODATIONS.

The following chances for entertainment are all vouched for by the editor of this paper. All the advertising parties are known to him and they belong to Unity's household:

Those who desire a convenient and quiet resting place while visiting the Fair, may perfect arrangements in advance at prices suited to the times, by addressing

L. A. WHITE. No. 6427 Sheridan avenue.

His pleasant home, which he opens to visitors, is located in a delightful residence neighborhood at easy walking distance from the grounds. It is also convenient to the stations of three lines of public conveyance to the heart of the city. Circulars and information will be sent to parties desiring.

MRS. J. A. MCKINNEY, 4209 Ellis avenue, will be glad to entertain World's Fair visitors. House stone; rooms large and airy; 3 blocks from Illinois Central; five minutes' ride to grounds; fare, five cents. Terms, \$1.50 each per day for August.

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MRS. M. H. PERKINS, private residence, 3929 Indiana avenue. Twenty minutes' ride by Elevated Road to Fair Grounds. House new and with superior plumbing. Boarding houses and cafes convenient and reasonable in price. Terms, \$1.00 per day. Special rates for periods of two weeks or more.

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Do you want books? Send your order to Unity Publishing Company, and receive prompt attention.

Church-Door Pulpit

"THE POST - TRANSCENDENTAL PERIOD OF UNITARIANISM."*

BY REV. JOHN C. LEARNED, ST. LOUIS,
MISSOURI.

To begin with, there is no post-transcendental period in Unitarian history. Transcendentalism is still alive. The impulse given to our churches by Emerson and Parker has never died away. Ever since the "Divinity School Address" (1838), the "South Boston Sermon" (1841), and the chapters from "Ecclesiastical Scriptures," published in *The Dial* (1840-44), it has been evident that there was a strain in the Unitarian blood to issue some day in a parliament of religions. It seemed far off then. It seemed near when, twenty-five years later, the Free Religious Association predicted it and renewed the hope. Now it has come,—the great world religions and many sects joining in a national centenary, and uttering their notes together in a noble symphony of faith and fellowship.

No doubt it will be a long time yet before the music of this divine classic will seem sweet to ecclesiastical ears, or the strangeness of this event wear off for those educated in the schools of tradition. It is still but a prophecy. The Archbishop of Canterbury sees but *one religion*; and to subject that to any discussion or comparison with the other worships of the world seems to him a profanation of the Christian faith. This is the only safe position for the defenders of orthodoxy. We, too, see but one religion; yet it has come to men of all races and times under many names. It is as really the ground of obligation, fidelity and reverence in the Calmuck as in the Catholic, in Socrates and Spinoza as in Paul or Luther or Pope Leo.

If there has been no post-transcendental period of Unitarianism, there has been no lack of events and transactions standing over and against the transcendental spirit—new readings of philosophy and science also tending to modify the conclusions and practices of transcendentalists. Some one has said that up to the time of Parker's death (1860) transcendentalism was like a lump—a pretty hard lump—in the Unitarian mixture. Since then it had gradually dissolved, until now, though not conspicuous, it had given a flavor to the whole solution. Certain it is that by no official or public act has the Unitarian denomination ever recognized and welcomed the convictions of the transcendental school. It has never felt safe in uttering as its own the inevitable predictions of its greatest prophets. It could not honestly declare itself for

the intuitions of the free reasons, for the sufficiency of the inward light, so long as it clung to a special and miraculous dispensation, and laid the emphasis of its faith upon the Christian confession, or limited the terms of its fellowship by the Christian name.

At the time of Parker's death, the affairs of the Unitarians were at a low ebb. A few years before, James Freeman Clarke at the Berry Street Conference had spoken of them as "a discouraged denomination." Transcendentalism—renaissance, as it was, of the spiritual and intellectual life of New England, and offering something positive in place of the "pale negations" and disintegrating exegesis of Boston Unitarianism—had done nothing to fill or multiply or give hope to the churches. On the contrary there was a very uncomfortable feeling in the air. Recently, Parker had been refused the privilege of preaching the sermon before the graduating class of the Divinity School at Cambridge. Later, the alumni of the school had, with some bitterness, declined to pass a resolution of sympathy for him,—now sick and dying in Europe. The first and principal ground for this action was that Theodore Parker was not a Christian minister; that more than fifteen years before he disclaimed the Christian confession, saying that he took not the Bible, nor the church, "nor even Jesus of Nazareth for my Master." Dr. Furness, in criticising this action and other illiberal and ecclesiastical tendencies in the denomination, wrote: "In the true, living, invisible church every man of every religious name and of no religious name, who by working righteousness manifests the love of God in his heart, is an accepted worshiper in full communion with the saints on earth and in heaven."

There was distrust, inertia, and a vague dread of the future in those days. Organized Unitarianism was narrow and timid, with little to encourage effort. Dr. Bellows could characterize it as a provincial thing, "a Boston notion," and preached on "The Suspense of Faith."

The autumnal conventions then held were spoken of as "dreary pow-wows" on trite or trivial themes, such as "whether sin were not virtue undeveloped; or whether it were better to have four children or five in a Sunday-school class."

Graduates of the Divinity School were looked upon with suspicion as possible sympathizers with the great heresiarch. Their phraseology was watched in sermon and prayer and benediction. Some of the clergy refused to take part in ordination services where councils were declined, which usually occurred when the young candidate did not wish to be questioned on the subject of the miracles and the sacraments.

When Mr. Frothingham waited, with his venerable and blind father,

for his three colleagues in Brooklyn and New York to assist him in the dedication of the Third Unitarian church of the latter city, he waited in vain. Though invited, they mutually agreed to absent themselves. When asked for a reason, it was, that the church was not properly organized and did not administer the Lord's Supper.

Not far from the date of Parker's death, several important books—all of European authorship—were published, constituting a veritable epoch in theological thought. It is sufficient to mention Darwin's "Origin of Species," "Essays and Reviews," Colenso's "Pentateuch and the Book of Joshua," and Renan's "Life of Jesus." To many young men these new results of science and biblical criticism were welcome and vital. The older men for the most part, it must be said, damned them with faint praise, or declared them noxious.

But while these works were molding opinion in the religious world, a civil war taxed the energies and resources of the American people,—the question of slavery was being settled on the battle-fields of the South. When the Union was restored and freedom was assured, and the forces so recently called to deadly conflict were released to engage in the enterprises of peace, there seemed no limit to the outlook and possibilities of material and spiritual advancement. The term "national" took on a new and higher meaning. The Unitarian denomination shared in the new hopes, called for larger means to promote its cause, and invoked the spirit of organization. Up to this time the amount of money annually contributed by, perhaps, fifty churches to the American Unitarian Association, was described as "a sum too contemptible even for ridicule" (\$6,800 in 1864). Now, the surprising appeal was made to raise one hundred thousand dollars, followed by a proposition for a national convention of Unitarians to be held at an early date.

The genius of this undertaking was Rev. Dr. Bellows—already distinguished before the nation for his executive power in the work of the Sanitary Commission. The preliminaries of this meeting gave no serious difficulty, though it was apparent that there were two wings to the Unitarian body, and that the breach between them had not lessened since the death of Parker. Dr. Bellows, interpreting the present opportunity in a large way, was in favor of a broad church movement. He would even leave out the word Unitarian from the constitution or call—thus opening the door of our fellowship to any independent churches, and organizing under the name of the "Free Church of America." But this view aroused instant opposition, as an abandonment of our historic position, and as likely to let in societies that laid no claim to the Christian

* Read before the Unitarian Congress during the Parliament of Religions, September 19, 1893.

name. Some very influential conservatives were from the outset positively distrustful of results; the more experienced radicals of the Parker school were not very hopeful; but the main body, including the young radicals, entered into the hopes and enthusiasm of the gallant leader and his associates.

The call for the convention was calculated to allay all fears. It was as catholic as freedom itself. The address to the churches said the convention would not "force upon any parties to it any action which they do not heartily approve."

The delegates from 195 churches came together in April, 1865, in the city of New York. A resolution, preceding the presentation of a constitution, was unanimously passed, declaring that to secure "the widest co-operation of our body" all acts of this convention "are expressions only of its majority, committing in no degree those who object to them." In the light of later history this may be pronounced the first mistake that the convention made, leading into a labyrinth of difficulties. It may be replied that this utterance was necessary to quiet suspicions, as a peace measure, or as a relief to private consciences. It should not have been necessary. It was a delusion. It really foreshadowed a concerted action to ignore or override the wishes of the minority. For when the constitution was brought forward it was absolutely impossible that any clear-minded sympathizer with Parker could indorse it. Moreover, when adopted it did commit the members, by implication at least, to belief in the supernatural Lordship and messianic Sonship of Jesus Christ. Moreover, by the witness of those who had most to do with framing and advocating the preamble of that instrument, it was intended to make the Christian confession the test and condition of Unitarian fellowship. This statement was not made, as some supposed, for the outside world, but for the protection of the Unitarian denomination itself against the inroads of a radicalism now grown more outspoken and acutely feared.

It was estimated that in 1860 there were twenty-five ministers in full sympathy with Theodore Parker. This is probably too great a number. But in 1865 so many were suspected of sharing his views or of having lost all faith in the special claims or miraculous character of Christianity, that it was felt that some decisive steps must be taken to save the traditions, and even the "integrity" of the denomination. The matter was not suffered to rest here. Bitterly as the young radicals were disappointed at the terms of organization, they fell back on the generous invitation of the circular letter and on the fair-seeming of the preliminary resolution. They were too sincere and sanguine to believe that their overwhelming defeat could be more than

accidental or temporary. So in the autumn of the next year (October, 1866), at Syracuse, they mustered their now depleted forces, and under the leadership of Rev. Francis E. Abbot, urged, in the interest of honesty and growing thought and a united fellowship, that the phrasing of the preamble be changed. The appeal was in vain. The amendment was firmly rejected. And as already the phrases and implications of that preamble were often used as a test of denominational soundness, it is not strange that the twice defeated minority should now abandon the National Conference or seek to create a more congenial organization.

One of the consequences of what has been called "The Battle of Syracuse"—a very Waterloo of the Unitarian anti-supernaturalists—was the Free Religious Association. Ever since the death of Parker, fitly designated as "a kind of theological John Brown" (for he was abhorred by the conservatives as much as he was admired by the radicals), those who had ceased to ground religion in miracle had felt the need of the leadership of a clarifying or master mind, who in living words should give his interpretation of passing events and of the thinking of the religious world. Some turned to James Freeman Clarke. He had been a friend of Parker when friends were few. He had founded a church upon a secular basis. He had said, "All question in theology are to us open questions." He had translated and published Hase's "Life of Jesus." He had proposed that the National Conference take the name of "Unitarian and Other Independent Churches." But it was soon seen that he was really a Christian "rationalist," representing a phase of thought little in advance of what is now known as progressive orthodoxy. Some suggested Dr. Hedge as the coming man. Such utterances as "Reason or Rome—there is no middle ground"; "No infallible oracle out of the breast,"—seemed very daring. These challenging sayings were quoted as half-battles then. But Dr. Hedge described his own attitude well when he said he was "intellectually radical but ecclesiastically conservative." And when he wrote that the Christian churches must stand or fall on "the confession of Christ as divinely human Master and Head;" and when, in "The Bible or the Mathematics as the Basis of Preaching," he branded an anti-supernaturalist, or one who preached "Christian morals" only, as a traitor to the Christian pulpit,—it was felt that not in him was the successor of Parker or Emerson. It might be said that here was pre-transcendentalism in the post-transcendental period.

Other names were hopefully mentioned—some dead, some living. But it was evident that Unitarianism had not seen the full import of transcendentalism, or had failed to incorporate it into its faith. When the Free

Religious Association, however, met and organized (May, 1867) its choice for president fell upon one who by gifts of scholarship, clearness of conviction, courage of utterance, and nobility of character was suited to represent and lead the new movement. This was Rev. Octavius B. Frothingham. Although the type of transcendentalism seen in Parker was now undergoing modification under the influence of the philosophy of evolution, Mr. Frothingham was his true successor. And when we look back twenty-five years, we see how that group of rare men gathered about him anticipated the growing faith of to-day. The formation of that association has no small significance in the history of religious thought. Its position had in it the vitality of universal and enduring truth. There can be no doubt that, in the words of its faithful secretary, "it advanced the problem of religious liberty to a new and more comprehensive issue."

As for the National Conference, it probably gained in numbers as it secured enlarged confidence in the rank and file of the denomination by this secession. Dr. Bellows still clung to his idea of the American Church (1868), which he believed it was the duty and privilege of Unitarians to construct and launch. But it is no longer a "Free Church," but "the Liberal Christian Church." It is to be offered as an undogmatic faith, but is to be "positive in its doctrine of God our Father and Christ our Savior." He suggests, however, that at a later date "a more definite theological statement of the Christian religion" may be welcome and necessary. The object of such a church is less "to do good" than "to make Christians." Naturally, more and more emphasis is laid upon the word Christian. The year before (1867), Dr. Noyes, too feeble to stand, sat in his chair before the alumni of the Harvard Divinity School to vindicate the right of the students to liberty of thought—it having been charged that certain trust funds had been diverted from their original purpose for the support of those who had no right in Christian pulpits or to the Christian name. Now we are told that if anything is decided it is that we stand on Christian ground "as disciples of our Lord Jesus Christ."

In 1870 Dr. Eliot pleads for proper catechisms "to teach the distinctive doctrines of our Christian faith," and approvingly quotes Dr. Bellows in a saying that "there is no duty more urgent than the duty of furnishing our people with a definite statement of faith." Dr. Eliot deplores the state of the churches in the West. "Dispensing with the Christian ordinances, with prayer-meetings and Bible instruction, speaking of Jesus Christ as seldom as possible, and never by any chance calling him Lord and Master, the pulpit has sunk into insignificance and the pews into emptiness." He is heart-sick at the sight.

He thinks the whole denomination has been at fault for this. "We have been trying the experiment for thirty years past with how little belief Christian ministers, or ministers in Christian pulpits, can get along."

At this time Dr. Clarke, though not favoring it, thinks some kind of creed as a basis of union is inevitable. "This creed," he says, "will probably contain some articles affirming the supernatural character of Christianity and the superhuman nature of Jesus. The object will be to exclude radicals and unite together those who are sound on these points."

Although this tendency was arrested before its consummation, it is not to be wondered at that it brought on the "Year Book Controversy" as one of its legitimate fruits. Mr. Lowe, whose tolerant spirit was universally recognized, had written, when secretary of the American Association (1865-71), "I admit that we make a *belief in Christianity* a 'test of fellowship.'" Under his successor a direct and personal application of this test was deliberately carried into effect. Rev. William J. Potter, pastor of the Unitarian Church of New Bedford, declining to call himself a "Christian," his name was dropped from the annual list of Unitarian ministers. This official act, making creed rather than character, a word rather than worth, the condition of ministerial or religious fellowship, so glaringly contradicted the liberal traditions and ostentatious professions of Unitarianism, that, although revoked after ten years of tedious discussion, it gave a wrench to the denomination, and lent a prejudice to the Christian name, which has not been outgrown.

In the last ten or twelve years, the policy of the denomination has broadened with broadening thought. The influence of scientific studies and historical criticism has made necessary a revision of the fundamentals of faith. Some of the older churches have changed the phraseology of their covenants. Some, like that which once had Channing for its minister, have ceased to use them. The American Unitarian Association has published a volume of Parker's views of religion. It was edited by Dr. Clarke, who, twenty-five years before, found "not the smallest glimpse of Christian piety" in his writings, and thought him not entitled to the Christian name, because he "places Christ and Christianity with the other great historic religions of the world." But nothing could more strikingly indicate the advance of thought among us than the manuals published by our Sunday-school societies, when compared with those of a generation ago. They are topical rather than textual; ethical and historical, rather than evangelical and dogmatic.

In 1882, to stem the unallayed and rising discontent of the liberal party, a "conscience clause" was added to the constitution of the National Con-

ference. It was offered by Rev. M. J. Savage, and is known as the tenth article. In the spring before, the Western Conference, whose work had been gradually growing in importance, determined to become a legal institution. After long debate, it chose purely secular and business terms for the phraseology of its charter. The action was premature—some who voted for it afterwards repented. For the relation of the Western Conference to the National Conference and to the American Unitarian Association was such that the distinctively Christian Unitarians, both of the East and of the West, regarded the measure as opening the door of fellowship to that Free-Religious and non-Christian element, which had already caused so much trouble to the larger organizations. Still, the number of "ethical" Unitarians, and of those whose scientific reading had led them to reject the supernatural claims of Christianity, had increased. This was recognized, as we have seen, in the renewed demand for a change of the National Conference preamble.

By degrees, as the breadth of tolerance grew, and the Western publications voiced more constantly the conclusions of the "higher criticism"; as from time to time Ethical Culture lecturers, Jewish rabbis, and social reformers spoke at the Western Conference, and found fraternal welcome in its assemblies,—men who laid no claims to being Unitarians or Christians, nor even theists,—it became a matter of grave concern to recall the wayward churches of the West to their historic allegiance, to remedy the mistake made at Cleveland, and in some way to commit the Conference to the Christian confession.

The opportunity for making this attempt occurred at Cincinnati in 1886. The abnormal and alarming state of the churches of the West had been assiduously and widely proclaimed by Mr. Sunderland, who for two years had been in the field as Secretary of the Western Conference. He had noticed that "the Christian name" was rare in use and feeble in utterance. There was a strong sympathy with the Free Religious and Ethical movements. Agnosticism, then the startling and master heresy, was prevalent. There could be no peace or health or safety but by the affirmation of a doctrinal basis. He implored the Conference to declare its Christian theism, and he caused a resolution to be introduced, saying that "the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity,"—words taken from the by-laws of the American Unitarian Association. When this proposition was rejected for a substitute presented by Rev. W. C. Gannett, which announced that "the Western Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish

truth, righteousness, and love in the world," a feeling as if chaos had come again ran through the Unitarian denomination. East and West shuddered with fear or grief or indignation. There was quick division, prolonged controversy, unfortunate misunderstandings. The conference was now described as only ethical, its aims being reduced to "mere morality," furnishing a refuge for atheism and irreligion. It did not say God or Christ or worship. Yet it was probably the first victory of pure transcendentalism in all ecclesiastical history,—the first cordial recognition and welcome ever extended to universal religion by an association of churches.

It hardly went beyond Emerson's address of fifty years before; which said that "the sentiment of virtue is the essence of religion—divine and deifying." When man is obedient to truth, right and love, "then is the end of creation answered," and he becomes a partaker of the supreme wisdom. For transcendentalism is subjective, obedient to motives and principles within; while ecclesiasticism is ever objective, is conformity to the externals of custom—to standards of doctrine and authority without. Transcendentalism believes more in the influence of spiritual heredity than in the shapings of material environment. Transcendentalism never yet helped win a sectarian triumph, and it never will.

Really, the struggle at Cincinnati had a double significance. Those who had done most to revive the Western Conference from its lethargy of fifteen years before and chiefly this was due to its ten-years Secretary, Rev. Jenkin Lloyd Jones), were prepared for the logical consequences of the Unitarian theory, "that religion is not in name, but in deed;" that by conduct, and not by claims and confessions, are men to be commended and saved. They wished therefore, to maintain the strictly undogmatic and hospitable attitude of the organization. This would be sure to give it means of influence far beyond its access of numbers. But in the second place, less consciously, perhaps, it was an effort for conference independence,—the privilege of managing its local affairs without interference from or dependence upon any other organization. This principle, which I believe to be as important as the congregational liberty of our churches, is yet to be wrought out and affirmed in the interest of freedom and of fellowship. Because both these issues were at stake, it was not possible, a year later, at Chicago, to accept "Christian theism" as a basis of compromise and co-operation from the committee of the American Unitarian Association.

Outwardly, without any extraordinary sacrifices or any drastic liberality of contributions, Unitarianism has made steady gains. New churches have sprung up in all parts of the land, especially of late, upon the Pa-

cific coast. New activities, like the Guilds and Unity Clubs, have been inaugurated within the churches. The Ministers' Institute was formed in 1877,—meeting every other year to hear papers on "scientific theology." The spirit of association has increased. The circulation of our literature, through the agency of the Postoffice Mission, has proved a most efficient means for the dissemination of liberal and Unitarian views. The demand for the sermons of Mr. Savage, Mr. Chadwick and others has been phenomenal, and well demonstrates the tendencies of Unitarian thought. Of periodicals, all are now dead that reported the state of our churches thirty years ago,—all except the *Christian Register*.

"The awful register goes on"—forever, we hope. But no, none have died; all have been translated,—giving another confirmation to the doctrine of immortality. For we have just as many now as ever: one quarterly (*The New World*), one monthly (*The Unitarian*), and two weeklies (*The Christian Register* and *UNITY*),—leaving out those that serve some local want. In this latter period women have been called to our pulpits. The two theological schools (at Cambridge and Meadville) have been more fully endowed and a handsome denominational building (the suggestion of Mr. Lowe in 1868) has been erected in Boston.

If sometimes, in this survey of a generation of Unitarianism, it has seemed that too much time has been taken up with those things which appear to many, and especially to outsiders, as trifles,—a mere war of words over phrases, over definitions which do not define, or with misunderstandings about minor matters,—it may be replied that trifles, so called, which become the themes of contention, may symbolize all the difference there is between stationariness and progress or between action and reaction. As Prof. William James shrewdly says, "The obstinate insisting that tweedledum is *not* tweedledee is the bone and marrow of life. * * A thing is important if any one *think* it important. The process of history consists in certain folks becoming possessed of the mania that certain special things are important infinitely, whilst other folks cannot agree in the belief." Unless the "little things" are got over, are ground into powder, or subside into the non-essential, they remain as permanent obstacles to any advance. To those concerned, therefore, there is no "useless controversy." It is their pathway to the light. The disdain of trifles, whether in word or deed, is the very spirit of Mephistopheles, "the sovereign root of indifference," of falsehood and of evil.

A MISOGYNIST at Farmingdale, N. Y., has hanged himself in his house, which he never permitted a woman to enter. Under such circumstances it's a wonder that he didn't hang himself years and years ago. —*The Chicago Call*.

The Study Table

COLLEGE VERSE.*

If a comparison be sought between these two volumes, both we believe new departures, we find that Mr. Harrison's selections better represent the average of undergraduate verse, while for real poetry the meed of praise must be unhesitatingly given to the Western volume. But both will be welcomed by the man who still cherishes the joys, the loves, the friendships of his college days.

The honors of the Iowa volume are divided between Mary Bowen and Bertha May Booth, and we quote from both.

This by Miss Bowen:

TO SOME NEW BOOKS.
Books, with your lips yet dumb,
How strange to think you will be
Friends in the years to come,
An inseparable part of me.

And this clever conceit:

THE FAIRY TELEGRAPH.
A cobweb glistens in the sun;
Upon its airy circuits run
The telegrams of fays.

From clover-top to milk-weed pod,
Thence where the stalks of golden-rod
Their shining towers raise;
A spider at each place receives
The messages on yellow leaves,
Then sends them here and there.

His messenger, the loitering breeze,
That, idling with the beckoning trees,
Doth drop them everywhere.

From Miss Booth's several contributions we select, after much indecision, these lines, entitled:

TRUST.

Since cycles infinite have passed away,
And still God's merciful, almighty
hands
Have led the planets in their circling
sway,
And checked the lightning by invisible
bands,
Have guided the aurora's shifting bars,
Quelled by a touch the thunder's
crashing strife,
And bound in changeless groups the
eternal stars—
May I not trust Him with my little
life?

In "Cap and Gown" we find small trace of the serious muse that seems to inspire the greater part of the other volume, but it perhaps better types the care-free life of the undergraduate. Mr. Harrison has made his selections from the publications of over twenty-five universities and colleges, and though the collection does not lack attempts at serious work, we find more like these lines to

* UNDER THE SCARLET AND BLACK: Poems Selected from the Undergraduate Publications of Iowa College. Grinnell, Iowa: Herald Publishing Co. Cloth, 82 pp. \$1.00.
CAP AND GOWN: Some College Verses. Chosen by Joseph La Roy Harrison. Boston: Joseph Knight Co. Satine, 192 pp.

A PICTURE.

There's a face that haunts me ever,
There are eyes mine always meet,
As I read the morning paper,
As I walk the crowded street.

Oh! She knows not how I suffer;
Hers is now a world-wide fame;
But till death that face shall greet me;
Lydia Pinkham is her name.

Examining the two books together we cannot but believe that Mr. Harrison might have done better in selecting from so wide a range. We cannot refrain from giving here one that he *might* have included, and which would have better represented the University from which it came than what Mr. Harrison saw fit to include from that source:

TO THE TRAILING ARBUTUS.
Sweet, modest flower, thy worth I
know.

Have I not sought thee in the wood,
Where only puffs of spring winds blow,
To break the solitude?

Have I not sought thee—yet for what?
To tear thee rudely from thy place?
No, not for that; I thank God, not!
I breathed thy fragrance, felt the
trace

Of the Great Artist's finest touch
In thy fair tint. It was not much—
I left thee in thy place.

Does not this beautifully suggest
Emerson's
"Hast thou named all the birds with-
out a gun?
Loved the wood-rose and left it on its
stalk?"

G. B. PENNEY.

THE DEVELOPMENT OF THEOLOGY AS ILLUSTRATED IN ENGLISH POETRY FROM 1780 TO 1830. By Stopford A. Brooke, M. A., LL. D. London: Philip Green. Cloth, 16mo., pp. 55. 1s.—Daintily bound in green and gold, this first Essex Hall lecture comes to us from the press of Philip Green. As *UNITY* readers have already seen an abstract of it in our issue of June 29, it is unnecessary for us to commend it to them now.

THE following cordial notice of our new Sunday-school Manual, "BEGINNINGS," appeared in *Every Other Sunday* for October 8, 1893:

Rev. Allen W. Gould has prepared, and published through the Western Unitarian Sunday-school Society, twenty-two lessons entitled "Beginnings," being the first year's course in a six years' study of religion. One is struck at once, even in a rapid perusal of this manual, with the vast amount of knowledge which it contains concerning the origin of life, belief, and religious usages. The plan of the book is highly suggestive, and calculated to make the reader or the student think. For instance, the leading titles of the lessons are of this kind: "How the World Began," "How the Arts of Life Began," "How the Languages Began," "How the Thought of God Began," "How

Sacrifice Began," etc. The page is set in very clear type, the divisions of the subjects are exceedingly good, and questions and references are judiciously interspersed. This textbook is destined to serve most valuable needs in our Sunday schools. We have not gone into any criticism of the views set forth in the book. The author has the right to present his own ideas frankly and fully. Those views can be ascertained by any one who obtains a copy of the work. Price, in paper covers, 25 cents.

ONE of the handsomest of the many beautiful advertisements of the day is the sixty-page illustrated descriptive pamphlet issued by the New York Condensed Milk Company, manufacturers of the Gail Borden Eagle brand, so well known to housekeepers for a third of a century. We sometimes wonder whether the getting out of such expensive publications pays, from the advertising standpoint, but it certainly is a pleasure to look at the handsome pictures of the various places in New England, New York and Illinois in which this pioneer in packing good food has its manufactories.

THE MAGAZINES.

ONE of the very best of our exchanges is the *Kindergarten Magazine*, a thing of beauty as well as of worth, a periodical that is of value to every teacher and parent,—not only to those who have the care of very young children. In an article on "The Whole Child," in the October number, Josephine Carson Locke says:

Every great educational movement has originated in the grown-up person laying aside his or her personal opinions, traditions, preferences, and honestly trying to look at things from the child's standpoint,—literally denying himself or herself, and becoming "as a little child."

This may not be the most perfect statement of truth, but it is a statement which contains a great truth, which is as worthy of consideration by the philosopher and the university professor as it is by the teacher of infants.

LITTELL'S LIVING AGE for September 30 contains an article from the *Contemporary Review*, by Leslie Stephen, entitled "Ethics and the Struggle for Existence," suggested by Professor Huxley's Romanes Lecture, in which he criticises that gentleman's recent utterance very ably. It will well repay perusal. While the terms in which Mr. Stephen expresses his conclusion, in the final paragraph of his article, do not seem to us well taken, the general purport of the article seems to us not only good and true but cheerful and suggestive. In this connection we are prompted to call our reader's attention to a very able paper bearing on the same question, Dr. Lewis G. Janes's "Professor Huxley's Surrender," read at the Congress of Evolutionists, which we hope to see published at an early day.

THE RELIGIO-PHILOSOPHICAL JOURNAL has of late been particularly interesting, noticeably the issues of Sept. 9 and 16, containing Dr. C. G. Davis' paper on Hypnotism, Rev. Minot J. Savage's paper on "Spiri-

tualistic Interpretation of Psychic Phenomena," Mrs. Sara A. Underwood's paper on "Automatic Writing—So Called," and several other papers read at the Psychical Congress. It would appear that the congress was a highly successful one.

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MON.—Herein lies the secret of our being, in this world of the affections.

TUES.—The sympathy of Jesus was fellow-feeling for all that is human.

WED.—Every life is a *new* life. Every day is a *new* day.

THURS.—Faith ought ever to be a sanguine, cheerful thing.

FRI.—The manly and the wise way is to look your disadvantages in the face, and see what can be made out of them.

SAT.—Forget mistakes: organize victory out of mistakes.

—F. W. Robertson.

THE OLD STONE BASIN.

In the heart of the busy city,
In the scorching noon tide heat,
A sound of bubbling water
Falls on the din of the street.

It falls in a gray stone basin;
And over the cool, wet brink
The heads of thirsty horses
Each moment are stretched to drink.
And, peeping among the crowding
heads,
As the horses come and go,
"The Gift of Three Little Sisters"
Is read on the stone below.

Ah! beasts are not taught letters,
They know no alphabet;
And never a horse in all these years
Has read the words,—and yet

I think that each toil-worn creature,
Who stops to drink by the way,
His thanks in his own dumb fashion
To the sisters small must pay.

Years have gone by since busy hands
Wrought at the basin's stone;
The kindly little sisters
Are all to women grown.

I do not know their home or fates,
Or the name they bear to men;
But the sweetness of their gracious
deed
Is just as fresh as then.

And all life long, and after life,
They must the happier be
For this "Cup of Water" given by
them
When they were children three.

—Susan Coolidge.

Worshiping by Running.

In one of the great temples of Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and

dropping a piece of wood into a box at each round, when, the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his god such worthy service.

TWO IDYLS.

FROM THE FRENCH OF HENRI GREVILLE.

II. The Walnuts.

The straight, green path lengthened out under the overhanging branches of the trees, which stood on either side, and terminated in a yellow field where the ripe wheat glistened in the sunshine. Here and there, the sun, piercing the thick foliage, formed little islands of light on the turf, which moved fantastically about as a soft wind fitfully swayed the tops of the trees.

Two persons, a man and a woman, with slow steps were walking down the path, she supporting herself with her parasol in lieu of a cane; he upright and smart, his hands behind his back; her hair covered with a veil of rich lace under which her silver curls were plainly visible; he with a broad-brimmed straw hat on his gray head. They were evidently annoyed with each other, for they walked on without speaking and without an exchange of glances, save now and then to cast a furtive look of reproach at each other. At last, when they had traversed half the walk, she said to him in a voice which, though sweet, still shook slightly as if there remained a little anger in it:

"It is decided then; you are going to make those children unhappy?"

"On the contrary, I shall arrange that my granddaughter will never reproach me with having caused her unhappiness by permitting this imprudence."

She shrugged her shoulders, but very slightly, however, as was becoming a woman of good breeding.

"Because the boy, who loves her, is not quite so rich as she—How fine that is! They are always sure of having bread at least—"

"But not butter, perhaps!" observed the grandfather.

"When one is in love he can eat kisses on his bread," she responded, with a little laugh.

As he did not answer this she walked on a few steps, looking to the right and to the left, then stopped before a walnut tree.

"Look, my dear," said she; "are there not some nuts there?"

With chivalric politeness the grandfather approached, and, looking through his glasses, regarded the tree and replied:

"Yes, there are some nuts there."

"Will you get me a few, my dear?"

The grandfather looked at the grandmother with some surprise. It had been many years since either had found any pleasure in eating nuts. Nevertheless he pulled down a branch

within reach of his wife, and she broke off a little twig of nuts, as yet hardly ripe, and pinned it on her bosom.

"Do you not remember?" said she.

A ray of sunshine, breaking through the leaves, lighted up the old man's face—or was it a ray of memory? The gray eyes of his wife penetrated into his with a disquieting persistence. He remembered very well; but what had these walnuts to do in such a serious affair as his only granddaughter's marriage? He pretended to be occupied with a tree whose branches needed the attention of the pruner; but his wife went on:

"It is that very tree" (for it was an old walnut tree) "which had so many nuts the year that—"

"I know, I know," said he.

"I was here," she continued, "and I had just gathered the nuts on the lowest branches, when you came. It was you who helped me to finish filling my basket, and, as the pile of burs grew higher and higher, your eyes became more and more talkative; and it was you, I think, who put the last twig of nuts where I have pinned this one."

"My dear wife!" said the old man.

"And you said to me, 'Madeline, if your parents will not consent to our marriage, I shall be wild'—"

"And we were married and we have been happy together many years," concluded the grandfather.

"And we were not rich, we have become that—the children will do so—do you remember?"

They said no more, but they walked slowly on, arm in arm, until they reached the end of the lane. There they paused, and he said at last:

"Well, they must wait a little longer, so that we can help them more than we are able to do just now."

"Very well," she said; "they are young yet and their hearts are warm."

"You see, I must let them have enough to get some butter."

"And while they are young," said the grandmother, "I shall see that they always have enough walnuts."

ELMER JAMES BAILEY.

THE late Leopold de Meyer, of Dresden, a brilliant and popular pianist in his day, was once summoned to play before the Sultan at Constantinople. Going thither, he borrowed a grand piano from one of the Austrian secretaries of legation, and had it set up in a large reception room at the palace. There he awaited the coming of the Sultan; but when that intelligent monarch entered the room he started back in alarm and demanded of his attendants what that monster was standing there on three legs. Explanations followed, but were in vain. The legs had to be taken off and the body of the instrument laid flat on the floor, and Leopold de Meyer, squatting cross-legged on a mat, went through his program as best he could in that awkward attitude and without pedals. But the Sultan was delighted, and when the last piece was played gave the artist a handsome present as a reward for his labor.

—Exchange.

The Sunday School

THE FOURTH YEAR OF THE SIX YEARS' COURSE.

The Flowering of the Hebrew Religion.

LESSON VI.

THE SOWER.

Mt. xiii. 1-9.

*They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed,
He shall come again with joy, bringing his sheaves with him.*

Ps. cxvi. 5, 6.

*Amidst a blinded world he saw
The oneness of the dual law.*

Whittier.

Picture : The Sower, Jean Francois Millet (1814-1875).

There are many reasons why this picture is peculiarly appropriate. According to the accounts, this is the first parable that Jesus spoke, the first time that he used the form of teaching which afterwards became his favorite mode of communicating thought. Similarly, this picture of The Sower, painted in 1849, stands just at the dividing line between the two stages of Millet's art. It was in 1850 that he announced in a letter to a friend his determination to abandon mythological subjects and devote himself entirely to portraying the humble peasant life of France. In the parables Jesus conveyed his thought as in the later pictures Millet conveyed his, by means of subjects found in the commonplace life with which each was familiar.

Again, there is very much in Millet's life that reminds us of Jesus. Each was lowly born, each knew the distress of actual want, each was ignored during his lifetime and honored after his death, each opposed the prevailing ideals of his time, Millet in art as Jesus in religion, and, finally, each was able to dignify the seemingly hard, uninteresting life of peasant communities by showing its rich significance in suggestions of religion and beauty. As one looks at this picture of The Sower, he is irresistibly reminded of the life of the man who painted it and also of the man whose parable we are to study. Both sowed in obscurity and tears, both have reaped in light and joy.

What is a parable?—A parable is a story in which natural occurrences are so related as to reveal spiritual truths.

In the parable, at its best, the events described are such as may have occurred in nature, although it is not essential that the story should be based on an actual historical occurrence. Some of the parables of Jesus undoubtedly portray scenes actually before his eyes at the time they were spoken; some contain incidents which had happened within the memory of those who listened and would be instantly recalled. To the latter class, for instance, belongs the parable in Luke xix. 12, seq., where no one can fail to recognize, in the nobleman who went to the far country to receive for himself a kingdom, Archelaus, who after the

death of his father, Herod, went to Rome that he might be established in his kingdom against the rebellious protests of the Jews. But it is not necessary to suppose that the parable of the Prodigal Son is drawn from an incident which Jesus had witnessed in actual life, or that the merchant seeking goodly pearls was an actual person whom Jesus might have named if he had chosen to do so. The parable need not be true to fact, it must be true to nature. A story in which trees talk and men do impossible things is a fable or an allegory, but not a parable. The essence of a parable is in its fidelity to nature, and therein lies its value also.

Why did Jesus teach in parables?—Because he had learned the truth which he taught by observation of nature.

The chronology of our gospels is so very uncertain that it is unsafe to assert, as some have done, that at a certain stage in his ministry Jesus altered his mode of teaching from pithy, sententious sayings, such as the rabbis used, to parables which gave light only to those who already had eyes to see and threw into even greater confusion and blindness those who had not. We know that Jesus learned truth from the great parable of Nature, which he knew to be a parable, and we cannot believe that he chose this form merely because he wished to put his thought in such a way that those who could not receive it would not be offended, while those whose spiritual sympathies were like his would discern the truth in the symbol. It may be that at first he modeled his teaching after the pattern of the rabbis, and afterwards changed his method for some reason not to be discovered now; but, however that may be, the parable was the natural mode of his expression, because it was in parables that truth came to him.

When a parable is true to nature it has a value beyond that attaching to a simple illustration. One of the hardest things to learn is that an illustration, as such, proves nothing; that because a speaker uses one so skillfully that we see his thought clearly, it by no means follows that his thought is true. But when the parable is based upon a natural law or universal principle and the analogy between the symbol and the thing symbolized is vital, then the parable is more than an illustration, it is proof, for what appears to be the dual law is really one. Perhaps the most important discovery of this century, important because it has been made the fundamental postulate of all study, is that man is part of the world, that nature does not cease to be nature when it becomes human. Hence a law of nature is a law of human nature also. Of course, Jesus did not formulate this idea, but his teaching is based on it nevertheless, and, therefore, his parables have a probative and not merely an illustrative value. The originality of Jesus' thought and its substantial truth are due, at bottom, to his belief, unconscious-perhaps, but no less certain, that God was one, revealed in nature and in human nature alike, and hence that all nature is a parable of revelation.

*Amidst a blinded world he saw
The oneness of the dual law.*

What did Jesus mean to teach by the parable of the sower?—That the character of a man determines his reception of truth.

In the parable the four kinds of soil represent four conditions of soul.

(a) The Wayside Hearers.—It seems probable that the fields were separated not by fences but by beaten lanes, or driveways, and therefore as the farmer cast his seed near the edge of a field some of it might easily fall upon the compact earth, where the birds would pick it up. "It is still common in the East to see large flocks of birds following the husbandman as he sows his wheat, and eagerly picking up every grain that has not sunk out of sight." There are hearts and minds that are all roadway; the various ways in which they became so each can discover for himself. It was said once that, in the application of the parable, the hearts became hard (gospel-hardened was the phrase used) because there were so many trampling about to sow seed. One danger in these days is that by reading much and thinking little our minds may become quite incapable of taking in an idea, which lies in the mind, finding judgment only till it is caught away by some new sensation.

(b) The Shallow Hearers.—Frequently in Palestine one will find places where the soil lies thin over a limestone ledge. When seed falls into such ground it is subjected to greater heat and quickly springs up, to wither away as quickly, because it has no depth of earth. There are persons whose hearts are as rock, but who have a shallow layer of sentimentality, in which truth thrives for a time but never comes to anything. It often happens that impenetrable feeling and sentimental emotion are found in the same character, and frequently the capacity for deep feeling is lost by over-exercise of emotion.

(c) The Thorn-Sown Hearers.—These are they in whom the sowing promises a fruitful harvest, but cheap ambitions, cravings after mean success, greediness for pleasures that are only sensuous, and lust for money or fame, check the growing grain and ruin the promising harvest.

(d) The Deep-Soil Hearers.—If a man's mind is open and receptive, if it be not over-crusted or under-ledged, and if he desires supremely to know truth and do right, then, said Jesus, into the mind of such a man truth enters, germinates and brings forth fruit, lifting the soul to greater beauty, as the life hidden within the lily "brings earth-born atoms to the glory of the air." But even in the good soil there are grades of depth and richness, as among equally good men there are differences of ability and genius, and as among the followers of Jesus there were Bartholomew and Peter, Thaddeus and John.

Jesus is reported to have said that there were many who could not receive his words. Modern psychology also teaches that since a new idea must be incorporated into the organism of thought already existing, it is physically impossible that new truth should find place in some minds. All nature is a constant parable, every event or fact is a seed of truth, and as we grow in depth of character, the parable is understood, the transforming truth is received. The lesson of the parable is summed up in Jesus' beatitude,— "Blessed are the pure in heart, for they shall see God."

Besides this main lesson of the parable there are a few side suggestions which deserve brief mention.

(1) The farmer, like God, sows broadcast, and does not pick his soil. Nor is

the seed that bears no fruit really wasted. If it falls by the wayside, God's birds are fed, and science has taught us that by the agency of birds seeds are often carried from hard to fruitful soils; if it falls on the soil-filmed ledge, where it springs up only to die, its shoot, that never came to maturity, adds to the depth of soil and gives the seed that shall come next a better chance; if it falls among the thorns, a nature with good grain in it, even though choked by thorns, is better than one that is nothing but a brier-patch. Moreover, the four kinds of soil are sometimes found in the same individual. Don't be too scrupulous about picking soils.

(2) The Faith of the Sower. When corn is scarce it seems foolhardy to cast away what is needed for food, but the sower does it, relying upon the natural laws of seed-time and harvest. The faith of the sower is in every one who, in like reliance, casts away a present good, hoping for something better in the future. Abraham, who went out from home, forfeiting its advantages and delights, not knowing whither he went, is called the "Father of the faithful."

(3) The slow growth of truth even (shall we say, particularly) in the best soils. It is one of the laws of nature that the higher in the scale an animal is the longer is the time required for it to reach maturity. Geology has taught us of stretches of time so vast that the imagination utterly fails to take them in,—all these ages has the truth to which we have now attained been climbing toward realization. We sometimes get discouraged because our work shows such poor results; the discouragement should come in reality when the results are immediate. The best work is done on long lines. One soweth and another reapeth.

Notes from the Field

Western Unitarian Conference.—At the meeting of the Board of Directors, held September 26, Rev. A. W. Gould, of Hinsdale, was unanimously elected to fill the position of Secretary. Mr. Gould was not present at the meeting, and when notified of the action decided, after some hesitation, to accept the position. At the meeting of the Directors, held October 4, his letter of acceptance was read, and the Board voted that his duties should begin October 1st. It was also voted to pay Mr. Hosmer the Secretary's salary for the month of September, but he declined to accept it, saying that his services had been only occasional and had been given as a labor of love. The following resolution was then moved and unanimously adopted:

WHEREAS, The resignation of our secretary, the Rev. F. L. Hosmer, has made it necessary for this Board to elect a new secretary, and we happily have obtained at this date, October, 1893, Rev. A. W. Gould to be our secretary, therefore,

Resolved, That we cannot give up the services of our late secretary, Mr. Hosmer, without expressing our high and respectful sense of his wise, discerning, valuable and faithful administration of the office of secretary of the Conference since he assumed the same, and our sincere thanks for his considerate care and work after his term of office had expired by his resignation, while the Board was electing and obtaining a successor.

Mr. Gould's acceptance was expressed in the following letter to Mr. Hosmer:

Your official notice of my election to the position of Secretary of the Western Conference reached me yesterday. When I first heard of the vote it took me completely by surprise, and my first impulse was to say, no. I had not

once thought of myself for the place, as I personally preferred my parish work, and I was so new to the faith that I had felt some scruples about taking so large a part in the work at headquarters as I have taken the past year or two. It seems as if someone longer identified with the movement ought to be its official representative.

But after talking with some who have an historic right to the name of Unitarian, and after thinking the matter over by myself, I have decided to accept the position as a place where I can work more widely and effectively for the cause I have at heart—the helping on of the grand movement which is lifting all Christendom out of the darkness of dogmas into the radiant light of religion. Though I have had no share in the past history of Unitarianism, I honor it most highly, because it has been the denomination which has led all others in that upward movement. I am with it now only because it seems to me to be nearer the light than any other religious organization. But I do not bind myself to stay in it one moment after it stops advancing or allows any other denomination to get ahead of it. Yet as long as it keeps first, I shall be proud to bear its name and glad to serve it as faithfully and wisely as I can. And I thank you all for the confidence and esteem you have manifested in thus unanimously choosing me for a position of so much responsibility. Yours most sincerely,

A. W. GOULD.

Hinsdale, Ill., Sept. 29, 1893.

Chicago.—**ALL SOULS CHURCH.**—The Parliament of Religions, just closed, has left us still wanting to know more of India. Arrangements have been made with Rev. B. B. Nagarkar, of the Brahmo-Somaj of Bombay, who tarries with us awhile, to give a series of four Conversational Lectures on Religions and Social Life in India, on successive Monday and Thursday nights, as follows: Monday, Oct. 9,—Our Social and Domestic Manners and Customs. Thursday, Oct. 12,—The Position of Women in India. Monday, Oct. 16,—The Indian Schools of Philosophy. Thursday, Oct. 19,—The Development of Religious Thought in India. Questions will be solicited at the end of each lecture. Tickets for the course (\$1) may be obtained of Mrs. J. H. Cooke, 4126 Drexel Boulevard, Chairman of Lecture Section of Unity Club. The pulpit of All Souls Church will probably be occupied each evening during the month by speakers from the Orient and other visitors in attendance at the various congresses that may be in session. The Sunday School is being reorganized under the direction of the following Committee of Superintendence: Mrs. M. H. Lackersteen, Mrs. M. H. Perkins, Mrs. E. T. Leonard. The Pastor's Class in Religion and Teachers' Meeting will be held every Friday at 8 p. m. School meets at 9:30 a. m. The Kindergarten will open Monday,

the 9th, at 9 o'clock a. m., in the auditorium of the church; Miss Gertrude Sackett, director.

Hinsdale, Ill.—Last Sunday Mr. Gould presented his resignation, to date from October 1st, when his service as Secretary of the Western Conference began. The resignation was accepted, though with many regrets and some tears, and only because they felt that he could better serve the cause they loved in his new position than by remaining with them. They were willing to make the sacrifice for the sake of the Conference. The church is in a flourishing condition, having received over thirty adult members and some twenty new families during the past year. Steps will be taken immediately towards securing a new minister.

Moline, Ill.—Prince Serge Wolkon-sky, the Russian Imperial Commissioner of Education, whose utterances at the Parliament of Religions commanded so much interest and approbation, discoursed Sunday night, Oct. 1, in Rev. Ida C. Hultin's pulpit, at Moline, Ill., on "Brotherhood"; and his lecture was received with much favor. "We classify humanity in our school books," said he, "into three classes: civilized, half-civilized, and barbarous. The child in the primary grades has this firmly fixed in mind, and it is only after completing a university course and traveling extensively in other countries, mingling with great minds in many lands, that he arrives at the fact that all men are brothers."

Omaha, Neb.—Wednesday evening, September 20, there was an organ recital in celebration of the acquisition by Unity Church of a fine organ, which by dint of the courage and perseverance of the ladies of the society has been secured in the face of the hardest times. Mr. Thomas J. Kelly was the organist, and Miss Julia Taliaferro, contralto, sang the "Ave Maria" of Gounod and selections from Bellini and Tosti. There was a large gathering, and everything indicates that the Church is full of vigor for its fall campaign.

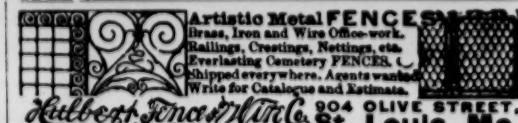
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ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIEND'S SOCIETY, second floor of the Athenaeum Building, 18 Van Buren Street. John J. Cornell and others will speak.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

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RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

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AT ALL SOULS CHURCH Rev. Jenkin Lloyd Jones, the pastor, will preach at 11 a. m. on "The World's Fair from Above."

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